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# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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## QUESTION 70.

*Granted that there at one time existed a true science of astrology and skilled interpreters of the same, would the horoscope of a given individual show what his Karma has made him liable to expect, modified, however, by Karma generated in this present life and unexpended Karma of previous lives? Or would it indicate what could not possibly be changed or evaded?*

*J. H. C.*—It may be reasonably assumed that a horoscope cast by a skilled interpreter of a true science of astrology would indicate probabilities, at least. But this by no means implies an inevitable necessity overruling all things. It is a common blunder to suppose that astrology pretends to foretell with exactitude the petty affairs concerning a personality. Planetary influences affect mundane conditions of being, and the Ego returning to corporeal life is entered upon such a series of those conditions as his Karma prescribes.

The new personality may be likened to a cast-away sailor thrown upon a strange coast. Before him lie arid wastes of sand; jungles full of ferocious beasts and venomous serpents; well-watered, fruitful and shady plains; treacherous pestilential swamps; tribes who would give him kindly welcome and others who would eat him. Those are conditions existing without any especial reference to him and he, having come to them, must go through. He may do so with intelligent courageous

caution and escape all harm, if he deserves to do so ; or he may blunder like a fool into his first peril and make it fatal. If he could see his way, far in advance, he might be able to guard himself against many dangers, and that is what astrology may enable the pilgrim through life to do,—giving him knowledge of what awaits him. It only fails of doing so with precision as its interpreter lacks knowledge of its laws.

A few great certainties in it we already possess, but accretions of established facts are necessarily slow when each demands thousands of observations, by many successive generations of students, for its demonstration and indubitable verification. Certain laws of birth seem to be clearly established and some planetary aspects never fail of bringing death. But the path between those points needs to be explored, for centuries perhaps, before prudent astrologers will make positive affirmations upon it. And the more they learn, the less will they see of fatalism in its application to individual careers.

*A. B. G.*—The question, as stated, is somewhat confusing, from the insertion of the clause "and unexpended Karma of previous lives." This latter is implied in the general term "Karma," used in the body of the question ; so assuming that the first phrase terminates at the word "life," I will try to give an answer.

A horoscope always indicates liabilities, as proved by millions of experiments; and also develops the fact that some antecedent system of causation is responsible for the geometrical symbols that signify the expected event. Why macrocosmic forces, or bodies, should determine the actions and accidents of the microcosm—man—has never been explained in our day and generation and probably never will be until the "true science," and "skilled interpreters" reäppear.

All efforts at the present time to define particular events are lamentably mixed with failure ; only now and then succeeding, by what may be called a fortuitous combination of the mind of the astrologer and the mind of the thing astrologized.

I do not mean to disparage the belief in the force of the symbols, as understood, for there is much evidence to show that, apparently, the events pre-signified cannot be changed or evaded. But the most elaborate calculations fail of verification in particular instances ; as, observe, the frantic efforts of the astrological-almanac prophets to indicate the time of the death of Queen Victoria during the last six years. May it not be that some dark planet, like that suppose to accompany Algol, the "Winking-Demon," *occults* the physical event and the mind of the astrologer at the same time? Or that the soul, which Plato claimed has an arithmetical, as the body has a geometrical, beginning, demonstrates now and then that all the forces of the ambient belong to it, and that no

system confined to a Zodiac 16° in width, can determine its limitations either in or out of the body.

The ancients believed that the revolution of the physical world is attended by a like revolution in the world of intellect; and therefore if the *Demiurgus* geometrizes in constructing the universe, as Pythagoras, Plato and Philo Judæus taught, then is it not reasonable to suppose that it is the synchronous manifestation of the forces of the mathematical soul and the geometrical body that enables any predictions to apply before the fact? If the dodecahedron is as Plato taught, the figure employed by the *Demiurgus*, then the force of the last statement will be plain, for the surfaces of the dodecahedron cover the entire fields of force—12 in number—and translate their influences into physical facts or manifestation. The perfect astrologer must have the key to read the signs of the entire heavens and not be confined to a potential space of 8° on either side of the Ecliptic.

H. P. B. . . says (*Isis Unveiled*, I, 259) that "Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit."

It is the spiritual side of nature that complicates the answer to our question, for no present system of horoscopy gives any rules to determine the tensile strength of the body as developed by an educated spiritual will; and therefore we cannot tell how much resistance to evil forces any given body will present without utter collapse. That a change contrary to the indications of one's horoscope is possible is evidenced to all students of occult philosophy by the *concentration* of Karma, which may happen in certain cases.

"Accidental Karma" as described by Krishna in the *Bhagavad Gita*, is often indicated in a natal figure, and from that there does not seem to be any escape. What changes or evasions we make must come from the rapport of *number* with *form;* an eluding, as it were, of the fierce material forces by a partial withdrawing from the field of their greatest activity.

*E. C. Reynolds.*—I should say that a thorough knowledge of astrology would enable an individual to determine, by study of his nativity, what his Karma has made him liable to expect, subject to modification only by the use of whatever free-will he may possess. His present life is the resultant of all his past lives, and his nativity foreshadows for him what

that resultant is to be, and indicates what Karma, generated in past lives, is to be expended in this one. The Karma acquired in his present life, being mainly the result of past Karma, would not affect the result, and we have left, as the only modifying agent, whatever Karma may be generated in this life by the free will, developed to a greater or less extent, in each individual.

The following simile may serve to made a little clearer the relation between the forecast and the actual outcome. Suppose a man equipped with only a small and inefficient paddle, to be placed in a boat which is floated on a broad and swiftly flowing river. So swift is the current that at best he can make no progress directly against it. If however, he will persistently strive in one direction, he can, in the course of time, alter his position very perceptibly from that which he would have occupied had he simply allowed himself to drift. On the river of life, our free-will is our only paddle, and so feebly, and with so little judgment do most people use it, that it is generally sufficient to know the direction and velocity of the current, to predict the position of the voyager after the lapse of any given time.

The astrologer, Lilly, when about to marry, studied the nativity of his intended wife, in connection with his own, and discovered that the marriage would be very unhappy and disastrous in every way. Nevertheless he married her, and after a year of domestic infelicity, brought about a separation that cost him $5,000. Had he not married her, it would not have proved that his foreknowledge allowed him to alter his life to any serious extent, but only that his nativity gave him a certain amount of foresight, and along with it a somewhat different life than he would have had without it.

Therefore, if the indications of any event to come are clear and unmistakable, it is generally safe to predict that the event will happen, and to count on the individual concerned using his free-will with so little effect, that he will not alter the result appreciably, either in time of occurrence, or intensity, even though he knows of the prediction.

*C. W. Denicke.*—Yes, the horoscope of a given individual will show to what his Karma has made him liable, but the word "modified" in this connection should be properly understood. When we "modify" Karma we do not thereby escape it. For instance, if a horoscope showed a great deal of evil Mars in it, the individual could modify it by using his will power, that is by setting in motion other currents that are stronger than that of Mars. But, by so doing, he has only "modified" certain effects of Mars, for which, nevertheless, he will have suffered in another manner by the effort required to generate the opposite current.

It is also true that the horoscope of certain individuals will indicate

what cannot possibly be changed or evaded. Take a person who has but very little will power (which will also be indicated in the horoscope); how can he change the currents in which he exists? An astrologer may inform him that he is to suffer, or that he will be under certain influences, at just such and such a time, and caution him about doing certain things while these conditions prevail. Yet the chances are that when that particular time comes the individual will rush in and fulfill the law.

It depends entirely upon the individual as to whether or not he can generate Karma in this life to "modify" that of the past.

*J. H. Fussell.*—The time spoken of in the question is certainly not the present time, for the world in general at least. For the true science of astrology no longer exists nor are there any skilled interpreters thereof —available to the public. But taking it for granted that these once existed, what then? What could they tell us? If the causes are known, the effects are known also, for the one is the measure of the other. The true science of astrology consists in, or has as one of its provinces, the reading or deciphering of causes.

If the causes that bring back an ego to incarnation be known, then the conditions of that incarnation will be known also. And these conditions through which we have to pass and the contending forces which we have to meet cannot be changed. Still if we grant man even a measure of free-will the final result cannot be foretold. The conditions may be perfectly known but how man will act within those conditions is not and cannot be perfectly known.

Take the illustration of the proposition known in physics as the polygon of forces. Every force acting in a particle of matter has its due effect whether it acts alone or in conjunction with any number of other forces. But the introduction of a new force will change the resultant force either in magnitude or direction, or both. Such a new force is being continually applied in man's life and is his measure of free-will, hence the resultant of his life and character is or may be continually changing.

A true astrology would be able to tell all the forces acting save this one of free-will, and so all the conditions and circumstances of life could be known beforehand, but the relation of man himself to these could not be known though they might be inferred. Modern astrology, which is almost entirely empirical and the philosophical basis of which is lost, can at its best only *guess* at a few of the forces operating and has no certain knowledge thereof. Hence its prognostications are rarely verified and often mislead.

The causes which have been once set up cannot be evaded or changed. They must all be worked out to their due effect. But how they *affect* man is a matter depending on his free-will.

*E. T. Hargrove.*—A complete answer to this question will be found in the *Secret Doctrine*, vol i, pp. 638-639 (*old edition*).

## QUESTION 34—(*continued*).

*Dr. Herbert Coryn, in "Siftings," vol. vii, No. 2, page 9, says: "Every evening we must recall the events and even the thoughts of the preceding day; and we must devote some time also to going back through the years and noting all the events and deeds that have made us what we are. . . . We can note when we failed, when we sinned, and take lessons for the future."*

*Henry D. Bridle.*—The paper by Dr. Coryn which is quoted above appears to me to be a very valuable one, and taken as a whole I feel quite sure it would lead to the same point as that desired in the answer (FORUM, page 102), in which is quoted from the Voice of the Silence, "Kill in thyself all memory of past experiences."

To my mind this is the same as the injunction to Lot's wife, "Look not back." We are not to look back with longing; we are not to regret. I am quite sure in my own mind that Dr. Coryn never meant that we should indulge in "the orthodox way of going over and over our past experiences and bewailing them" (page 103).

He tells us expressly that we should learn to realize that *we* are *not* the body, and the recalling of past events, and actions, and thoughts, of which he speaks, is the action of a judge toward the defendant. Having to some extent at least identified our thinking self with the Higher Self, we can, from that standpo nt, calmly read the indictments, pass judgment and firmly will that the convict (our lower self) shall or shall not do certain things. This is very different from the attitude of bewailing.

The same book quoted in support of the reply on page 103 also contains these words:

"From the loss of memory (is produced) loss of discrimination, and from loss of discrimination loss of all!" (*Bhagavad Gita*, page 19.)

## QUESTION 66—(*continued*).

*Will the* FORUM *please explain the difference between individuality and personality? It seems to me that they are not well understood. I know I do not understand their meaning. We are told that even at the last when all is merged into One, the individual remains and will again emerge.*

*Mary E Swasey.*—The difference between individuality and personality is, to state it broadly, that the individuality reincarnates, while the personality does not. The individuality remains in Devachan be-

tween two earth lives, the personality disintegrates and disappears after the death of the body. There is one individuality which is developed through, perhaps, countless personalities.

Taking man from the septenary point of view, the individuality would be represented primarily by his three highest principles. Buddhi and the Higher Manas with their overshadowing Atma.

The individuality must change more or less during a lifetime, not the higher Triad itself, of course, but its manasic expression which makes the character and that which might be strictly defined as the lower manas: this character or expressed individuality may change, go up or down during the varying experiences of its earth life, according as it conquers or submits to its lower tendencies and follows or rejects its higher aspirations.

At death the purest and best of these tendencies and aspirations become attached to the reincarnating Ego and follow it to Devachan, where they first form a basis for the blissful dreams of that place, or state; and afterwards, as they become assimilated by the Ego, become an integral part of it and help to build up the further developed individuality. It is this which returns to earth to become associated with a new personality from which and through which it is to learn new and still more valuable lessons.

From the septenary standpoint the personality would consist of the lower quaternary which is usually described as being composed of the kamic, the astral, the vital, and the physical bodies. Of course, in defining the difference between the individuality and the personality, the physical body must be taken into account, as it is the outermost expression of the personality.

It is easy to see how this personality disintegrates at death, as already stated; its component parts being reäbsorbed by the elements from which they sprang at birth. This process has been so often described that I need not repeat it here.

From what has been said the conclusion is plain, I think: The individuality is that which acts, the personality is the instrument through and by means of which the individuality acts on the lower planes. The personality need not necessarily be ignoble or despicable, it is only so if we make it so, while the power lies within us to make of it a most noble instrument for the use of our higher nature if we only will.

In explanation of that part of the question, which is a quotation from the Secret Doctrine, my interpretation of it is that if an individual progresses through the restricting bonds of matter until he reaches a stage of development which entitles him to become merged in the One consciously, instead of sinking back into it unconsciously at Pralaya, he thereby attains to a development which will necessitate or

command, at the beginning of the next Manvantara, a reincarnation on a much higher plane, as a great Adept or Mahatma, instead of being forced to pass again through the experiences of this plane.

### QUESTION 71.

*When we are working for Theosophy or Truth, must all those who have talent become lecturers in order to be considered workers?*

*H. A. Freeman.*—It is of small importance to be *considered* a worker. The main thing is to *be* a worker. Lecturing is one of the most effective ways of teaching and it is of course a pity to neglect an opportunity when one has ability to interest a gathering of people. But much good work can be done in other ways.

A known Theosophist living a pure and upright life presents a useful object lesson. To inculcate unselfishness and right thought by being a living example is valuable work and hard work too for most of us. We may not get credit for much effort but Karma will not overlook us.

If we are well-to-do we can buy and distribute Theosophical literature. If poor we can be cheerful, equable and uncomplaining so that others may see that the contemplation of great Truths makes our petty troubles appear too trifling to fret us.

And in either case we can learn all we are able to assimilate so that we may help forward any inquiring fellow being.

### QUESTION 72.

*The Mahatmas are said to have attained "selflessness." I have heard it said that this attainment was impossible so long as one desired anything—even the advancement of humanity—or while one was working for spiritual perfection. Will the* FORUM *kindly explain?*

*G. F. Mohn.*—If we adhere too closely to words or to the letter of an expressed idea, or to an absolute sense of it (if this be possible), we can readily become entangled and doubting. Not even a great Master can reach the absoluteness of anything, therefore not *absolute* "selflessness." Still from a human point of view he can become selfless.

To long or desire anything for the good of humanity, is not necessarily selfish, for it depends entirely upon the motive behind it. "Desire" is necessary in the accomplishment of even a good thing, and this may be totally unselfish. The Gods desired to create, not for self, but as agents of the Law, for the good of the universe. Therefore, if the motive be pure, and self be left out of the question, there can be no selfishness.

When a Master works for the good of humanity, he necessarily

works for himself also, for he is included in humanity; but in his motives, which prompt him to do such noble work, he leaves himself entirely out of the question and may therefore be considered to be wholly selfless.

*W. A. Stevens.—In Letters that have Helped Me*, p. 38, W. Q. Judge wrote: "No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only an extension of previous beliefs." Mere argument is a useless method of work—for regarding any proposition about which persons do not agree there are always these two sides—the body of facts substantiating it—and the opinions of people regarding it. The logical thinker admits "facts" and investigates opinions—so to point out facts and investigate opinions is all any of us can do. Like everything else in nature Kama or Desire has its two aspects, and in this case the two poles of the one principle represent the highest and the lowest phases of action.

It is the lower aspect of Kama, the passions and desires as manifested on this plane, that is most frequently spoken of, but we should not forget that "Behind Will Stands Desire." The *S. D.* II., p. 176, says "He (Kama) was the *first movement* that stirred the ONE. * * * 'Desire first arose in It.' * * * 'Kama was born first. Him, neither gods nor fathers (Pitara) nor men have equaled,'" and much more to this effect. So when two students discuss "Kama" and one talks of the physical selfish aspect and the other refers to the Selfless eternal Desire they naturally become involved in contradictions, for "the Self of Matter and the SELF of spirit can never meet." (*Voice of the Silence*, p. 13).

*Light on the Path*, p. 27, says "to have conquered desire is to have learned how to use and control the self," and rules 13, 14, 15, p. 6, of the same book, when read in connection with rule 16 clear the whole subject. A study of *The Ocean of Theosophy*, p. 46, will give valuable assistance in understanding this subject. Pure Desire is a godlike attribute as absolutely Selfless as the falling of the rain and we should cultivate it in every possible way, for through it alone can we obtain perfect Unity which is the Law.

# SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning ; use English terms preferably.

## THE SOUL.

The real man. Man does not possess a soul but is a soul. The soul is the real individual, the real I, or unit life linked on the one hand to the Infinite and Universal Spirit, and on the other to conditioned existence. All souls are fundamentally one with the Oversoul as an undetached spark is one with the Flame. The soul passes through all phases of existence, mineral, vegetable, animal and human, and gains experience on all planes. It becomes self-conscious only in the human stage of development. Theosophical literature speaks of three aspects of soul : animal, human, divine ; but these are really not three souls but one soul in different aspects, functioning on different planes and through different vestures. The soul enters into earth life to gain experience through incarnation and then passes at death into devachan. The effort that should be made is to realize that the real " I " is not the physical body, astral body, passions and desires, nor yet the mind, but the soul, and that the soul, in its essential nature, is divine and one with the Supreme.

REFERENCES.

*Ocean of Theosophy*, chapter vii ; *Key to Theosophy*, Sections vi and vii. *Secret Doctrine*, Vol. I, page 17.

## UNIVERSAL LAW.

The Universe itself and every being and atom in it is subject to law, from the highest god down to the smallest infusoria. The law of cause and effect, action and reaction, rules in the life of the universe and of the world as in the life of man. All progress is cyclic, the law of periodicity, of ebb and flow, day and night, obtains everywhere. Just as man incarnates, appearing again and again in physical life, so invisible nature is continually being re-embodied or manifested. All manifested nature passes through the stages of birth, growth, and death. Universal law is the corollary of the fundamental teaching of the unity of all things. Man can only apparently, but not really, shut himself off from the rest of nature. The whole of nature works together towards one common goal, and man having mind and the power of choice can work with or against nature, but cannot get outside the realm of nature's law which works towards harmony and equilibrium.

REFERENCES.

*Ocean of Theosophy*, chapters ii and xiv ; *Modern Theosophy*, page 27 ; *Secret Doctrine*, vol. i, page 17.

## THE WORLD'S TEACHERS.

Every age and race has had its teachers, messengers from the great Lodge. Every race has its traditions of divine teachers, incarnations of Deity. All have taught the same fundamental truths though employing different methods to suit the needs of the time. Zoroaster, Krishna, Buddha, Jesus, Lao-Tze, all taught the same ethics, but their teachings have become obscured by dogma and ritual. The work of H. P. B. and the T. S. was and is to break down the crust of dogmatism and bring to light again the inner truths which are the same in all religions.

REFERENCE.

*Ocean of Theosophy*, chapter i.

## PLANETARY CHAINS.

The earth and all the planets are septenary. Each is composed of seven globes, spheres or states of matter. These interpenetrate and are in "co-adunition," but are not consubstantial or of the same substance. The seven globes are on four planes. The earth as we know it is the fourth globe on the lowest plane. Man has different senses, modes of perception, states of consciousness for each plane. All the planets which he can perceive by the physical sense of sight must be fourth globe planets corresponding to fourth globe earth. We cannot see the other globes of our own or any other chain; Mars, Mercury, Venus, etc., are the fourth globes of their respective chains. The life wave on any planet passes seven times around the entire chain of globes. One complete passage from the first to the seventh being called a Round. There are thus seven Rounds. Our present Round is the fourth. The life wave does not pass to a new chain until the seven Rounds are completed.

REFERENCES.

*Modern Theosophy*, chapter iii; *Secret Doctrine*, vol. i, pages 161-200.

# THEOSOPHICAL NEWS AND WORK.

CALIFORNIA. San Francisco T. S. reports the following lectures for May: the 3d, "The Test of Gratitude," by Mrs. Mercie M. Thirds; the 10th, "Life and Death," by Dr. W. W. Gamble; the 17th, "Karma and Reincarnation," by Dr. Allen Griffiths; the 24th, "Theosophy and Social Questions," by Mrs. J. D. Hassfurther; the 31st, "Karma—the Will of God," by Dr. J. A. Anderson.

The *San Francisco Call*, one of the three leading dailies in San Francisco, has recently solicited and printed a number of articles upon "Criminals," "Have Animals Souls?" and "Theosophy and Women," by Dr. Allen Griffiths. In the issue containing "Have Animals Souls?" a number of other articles appeared on the same subject written by three of the leading professors of the University of California and Stanford University.

Aurora T. S. (Oakland) had lectures in May: the 3d, "Hypnotism, Mediums, and Adepts," by Mrs. S. A. Harris; the 10th, "Theosophy and Christianity," by Edward G. Merwin; the 17th, "The Astral World," by Dr. Anne J. Patterson; the 24th, "Life and Death," by Dr. W. W. Gamble.

COLORADO. Denver T. S. reports an ever increasing number of visitors at the Branch meetings, the room being full at the last meeting. Two of the members have begun work in the jail and the Florence Crittendon Home. The newspapers are publishing weekly, quarter and half columns on theosophical subjects. The Branch has now 36 members.

CHICAGO. Mr. M. H. Phelps of New York recently paid a visit to Chicago and addressed the Wachtmeister Branch, Sunday morning, May 24th, speaking again in the evening at the close of the regular meeting.

INDIANA. Judge E. O'Rourke of Fort Wayne recently visited Indianapolis and gave a talk before the Branch. He has also given several parlor talks in Kendallville, Ind., and helped to form a centre there. It is hoped that a Branch will soon be formed at the latter place. On invitation of the "Fortnightly Club" in Decatur, Ind., Judge O'Rourke paid them a visit and made an address on Theosophy. All present were much interested.

PENNSYLVANIA. William Q. Judge T. S. of California, enjoyed a visit from Mr. H. A. Gibson of Los Angeles, Calif., on May 17th. Mr. Gibson spoke in the morning in Odd Fellows' Hall to an audience of 52, and met inquirers and members in the afternoon.

NEW YORK. Claude Falls Wright has been elected President of the Aryan T. S. to fill the vacancy caused by the death of W. Q. Judge.

Since the Convention all the T. S. meetings in New York and Brooklyn have been well attended, and many questions asked by outsiders, showing a constantly increasing interest in Theosophy by the general public.

MASSACHUSETTS. There has been a decided increase in the attendance of T. S. meetings in Boston and vicinity during the past month. A great interest especially is felt in the proposed Crusade.

Cambridge T. S. held, on May 31st, its last meeting in the large hall which it has occupied for the past fifteen months. The President spoke on that occasion afternoon and evnning to an enthusiastic and crowded audience. The giving up of this hall does not mean a relapse into *pralaya* for the Cambridge branch but is in accordance with a carefully considered new policy.

Cambridge is a loosely populated town scattered over considerable area and comprising many suburbs. The C. T. S. proposes, instead of maintaining one large lecture hall to establish as many different centres as possible, four to start with, and to hire large halls from time to time in the various districts for courses of from three to seven lectures. The Branch hopes in this way to spread a knowledge of Theosophy through the entire town, and to do greater work in the future.

Lynn T. S. has held its usual meetings during May. On the 4th, N. A. Bean read a paper on "The Convention of 1896"; on the 11th, Abbott B. Clark of Los Angeles delivered a lecture in the W. C. T. U. Hall, on "Heaven and Hell"; on the 17th, N. A. Bean read a paper entitled "Thoughts Theosophical" and on the 25th, N. A. Bean lectured on the "T. S. Movement," and afterwards answered questions. The Branch has decided to hold its meetings for the future in the W. C. T. U. Hall.

MAINE. Portland T. S., which for the past year has been inactive, has been revived and has now a very bright future before it. Miss M. L. Guild, of Cambridge T. S., paid a visit to Portland May 11th, and hired a room with a seating capacity of 100 for one week. She delivered a lecture each afternoon, repeating the same lecture in the evening, besides meeting informally with inquirers in the morning. An unusual amount of interest was shown, and fully one-half of those who attended in the afternoon came again in the evening to hear the same lecture repeated. By request, an extra lecture was given Sunday morning on "Theosophy and Christianity," and in the afternoon of the same day a short sketch on "Mme. Blavatsky and the T. S." Two of the leading papers gave a column or more each day and have made arrangements for a series of weekly articles on Theosophy.

At the end of Miss Guild's stay, a business meeting was held and the old Portland T. S. was reorganized and enlarged by the entrance of several new members. Mr. Edwin A. Rogers, a member-at-large, joined the Branch and was made President, and Miss Joyce Lee, who left the Cambridge T. S., and moved to Portland to help the Branch there, was elected Vice President and Secretary. Provisions are being made to hire a convenient room for the holding of regular meetings.

NEW BRANCHES have been formed at Bluffton, Ind., Baltimore, Md., East Providence, R. I. (Massasoit T. S.), and Worcester, Mass.

## INCREASE IN MEMBERSHIP, T. S. A.

There has been a phenomenal increase in the number of applications for membership during the past two months. Comparing these months with the corresponding months of 1894 and 1895, the increase in April was in the ratio of 2 5-8:1 and in May of 3 1-7:1.

LETTER OF DENIAL.

The following letter appeared in the New York papers on May 30th, 1896.

TO THE EDITOR OF ———*Sir:* A fantastic and vulgar report concerning the reincarnation of the late William Q. Judge has been circulated in the columns of the daily press by certain persons posing as "prominent Theosophists," but who are not members of the Theosophical Society in America. It is asserted by these individuals that the members of our society are looking for the immediate reincarnation of Mr. Judge, with additional statements equally foolish and colored with repulsive coarseness. This report having been originated and circulated solely by enemies of the society, we, the undersigned, as representing almost the entire body of Theosophists throughout the United States, hereby make this emphatic public denial of the truth of all such rumors. No member of the society known to us has originated this absurd story, and no such expectations are entertained by any prominent Theosophist or by any member who is a real student of the solemn mysteries of life and death. We are, yours faithfully,

E. T. HARGROVE,
E. AUG. NERESHEIMER,
CLAUDE FALLS WRIGHT,
ALEXANDER H. SPENCER,
J. H. FUSSELL,
H. T. PATTERSON,
JAMES M. PRYSE,
KATHERINE A. TINGLEY.

## LOTUS CIRCLE WORK.

NEW YORK LOTUS CIRCLE. The teachers of the Aryan Lotus Circle held a meeting Sunday, May 10th, and reorganized for the following year, the L. C. closing June 1st. Work will be begun again October 1st with nine classes, as follows: I, children from two to seven years of age; II, boys and girls from seven to thirteen; III, girls from thirteen to seventeen; IV, boys from thirteen to seventeen; V, young ladies preparing to become teachers; VI, adults for study of general Theosophy; VII, Germans under a German F. T. S.; VIII, Spaniards under a Spanish F. T. S.; IX, Bible study for adults.

FORT WAYNE T. S. started a Lotus Circle April 19th with six children, and at their second meeting sixteen children were present.

THE SALT LAKE T. S. has a good Lotus Circle. Regarding it the Secretary writes:

"We devote a few minutes to natural philosophy, taking up such subjects as solids, liquids and gases, and each child has a blank book into which he writes what he learns each Sunday on this subject. We then call for slips for our Lotus Circle Scrap-Book. Each child is expected to write out and present some little verse or line with his or her name and the date. It may be either original or quoted, but is meant to bring out some Theosophical idea. These are handed to the Secretary who pastes them in a Scrap-book which is always open to inspection.

"We have a black-board with white and colored chalks and take up a few minutes with symbols, having some child draw whatever symbol is under discussion. Our first lesson in symbols consisted of the triangle and the rainbow, and the three primary colors.

"We began with six members, and now have seventeen."

NARADA T. S. of Tacoma, Wash., reports, "we have one of the largest Lotus Circles on the Coast, a membership of about forty, of which nearly thirty are children, and they are interested and attend regularly.

AN F. T. S. is preparing a play based upon "The Lotus Flower," and when completed it will be printed for the use of all the Lotus Circles in the T. S.

SAN FRANCISCO, Macon, Sioux City, Cambridge, Boston, New York (2), Brooklyn, and Seattle now have Lotus Circles successfully established.

# THE CRUSADE.

## AN URGENT APPEAL.

The work of the Theosophical movement is universal, not limited. The whole world must be brought into line. Europe particularly must be helped; other countries also need assistance. In Europe there are many loyal workers and faithful friends, who with an unswerving fidelity, have fought against great odds and kept together—a loyal body that has had in some ways less to encourage it, and more to daunt it, than any of us. There are also others who, through ignorance, have been led astray. All these must be reached. The Rajah and H. P. B. were always anxious to keep the centres in Europe whole and unbroken.

It should be borne in mind that Theosophists in America have been the recipients of help and guidance to a superlative degree. In these times of activity which mark the dawn of a new era, the stronger should assist the weaker, and give to them out of their abundance. The members in America now have the opportunity to show their loyalty to the Cause, and to the Masters, by carrying out the wishes of the Rajah and H. P. B. To do this, many of our best workers, whose ability and energy are unquestioned, whose potencies for good are almost unlimited, are to be sent out from the Headquarters in New York. This will put a tremendous strain upon those who are left behind, not only as to detail work, but also in the way of throwing out the force and energy that has to go out from this great centre. This they are willing and glad to bear. Those who are sent will carry on a most vigorous crusade on the other side of the ocean, reäwaken the flagging energies of those who have become indifferent, restart the fires which have smouldered but not died out, form new centres, and kindle new lights throughout the countries they visit. Those of us who cannot take a direct part in the crusade have most vital work to do in providing the necessary funds to carry it on. A most urgent appeal is therefore sent out for help to defray the expenses of this trip to Europe and other parts of the world. The crusade will last till March, 1897. A very large amount of money will therefore be needed. Subscriptions will be received up to termination of the crusade; but immediate contributions are requested.

Remittances should be made to E. A. Neresheimer, Treasurer, 20 Maiden Lane, New York, N. Y.

H. T. Patterson,
E. A. Neresheimer, } Committee.
C. A. Griscom, Jr.,

## FURTHER DETAILS.

The members of the Crusade, as at present arranged, are Mr. E. T. Hargrove, Mrs. K. A. Tingley, Mr. and Mrs. C. F. Wright, Mr. H. T. Patterson, and Mr. F. M. Pierce.

The Crusaders will leave New York on June 13, 1896, on the American Line S. S. *Paris*, and will visit London, Liverpool, Manchester, Leeds, Bradford, Birmingham, Bristol, Edinburgh and Glasgow. The Crusaders will attend the Annual Convention of the Theosophical Society in Europe to be held in Dublin on August 2d and 3d, and from there go to important centres in Holland, France, Germany, Austria, Switzerland, Italy and Greece. Malta will be visited and a stay of some weeks will be made in Egypt. Visits to India, Australia, China and Japan will conclude the tour, and the Crusaders expect to arrive in San Francisco in March, 1897.

## AS MEMBERS SEE IT.

The following extracts from letters addressed to the Treasurer, and all containing contributions—whether small or large—for the Crusade, testify to the uniformly great interest

which is being taken by our members in this important undertaking. It should also be noticed that the individual expressions contained in the several letters reveal not only a hearty enthusiasm, but also a partial realization at least of the far-reaching effect that this work will secure.

—Enclosed find —— I am only too glad of the opportunity to help in the only way open to me. It gives me a very deep and quiet joy to be able to help on.

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—It is only the widow's mite, but my love and my strong hearty wishes will ever follow my brothers and sisters in this great work. I can do so little, but hope the day will come when I shall be able to do more. I will sacrifice all that is my own.

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—I enclose a check of $10, as my first mite towards helping the Crusade. I do not now know just how much I can give, but it will be all I possibly can, I assure you. I feel it a great privilege to be allowed to work in unison with those who go out to do this great work.

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—I herewith respond to the appeal for aid in the cause of the Crusade to the best of my ability. I wish the undertaking the success it deserves, and, as the Christians say: "May the Lord God Almighty" watch over the Crusaders, guiding and instructing them aright in their journeyings.

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—I should judge that grand results might be brought about thereby. We shall hope for the greatest success. I enclose $25 towards the expense. I wish I could make it many times that.

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—It has occurred to me that it might be possible to dispose of a diamond pin which I own and raise something in that way. If it would bring enough to really help the Crusaders ever so little, I should feel willing to part with it.

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—The Crusade has my best wishes, my most cordial endorsement and my strongest will for its complete success.

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—It is the first of a series of donations we hope to make from time to time as we can afford it.

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—I regret exceedingly my inability to give more. I am heartily in sympathy with the Crusade, and hope that the objects for which it was organized may be fully accomplished.

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—We have felt the mounting wave of enthusiasm and desire to follow loyally those sent to lead us.

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—But even one drop in the ocean of theosophy, helps towards the wave which will sweep over the world, and bear our ships safely into the harbor of liberation.

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—Enclosed you will find $5 more, which please add to our "starter." This is outside of our monthly subscriptions. With every thought bent to the success of the Crusade.

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—Pledge $25, October 3d, and $25, January 3, 1897. I send concentrated thought joined to a consecrated will for that victory of truth—that triumph of justice—which is sure to follow our Crusade. Nor night nor day shall stop or stay those valiant ones piloted by H. P. B.

—Saying that we are gratified at the move forward of our grand and noble work does not in any way express how we all feel.

I am grateful that you have made it possible for a poor member in these hard times to put in his mite.

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—Enclosed please find a small mite for the Crusade. It is all I possess. As time goes on I will send similar small sums—necessarily small—for I have no income of any kind.

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—I foresee great glory for the faithful in the near future. Glory be to him who can consciously live in the interest of this great movement.

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—Enclosed you will find $120 in aid of the Crusade from my wife and myself. This is a glorious time to live in when there is such work to be done; it is a great honor to be able to help even to this extent. This new work will prove a mighty binding power to us rank and file members; the man who backs down now will be a queer fish.

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—Those of us who are out of bondage feel that it is good to be free, and want to give liberty to others.

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—Let us rejoice that there are a few who are competent and willing to take charge of the great work required at this time. It is the work of the whole T. S., all are interested and all can help. The smallest mite is necessary to its success as is the largest check. I enclose a small amount with the promise of more later.

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—Enclosed find N. Y. draft for $10 for Crusade fund. Am sorry it is not more, for this movement has been a set thought of mine for many moons. I trust and know it will be a success, and perchance I may be able in the near future to do more.

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—May the Gods guide, lead and protect all those who go out on the Crusade; our thoughts will be with them often.

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—These are great times indeed. The events of the last two months are astounding, electrifying. The good judgment and indications of force and power have been marvellous.

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—The enclosed is a pittance to be sure, but it is all I can honestly spare out of this month's salary. The lack of money has been one of my "crosses," and I have wanted it for the cause here oh, so much, but we are going on, and that is everything.

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—I will do my very best to make this Crusade the greatest success of anything heard of in this age.

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## NOTICE.

BUST OF WILLIAM Q. JUDGE. August Lindstrom, the noted Swedish sculptor who made the bust of William Q. Judge which was unveiled at the Convention, has now completed a number of casts of the bust. It was made from a mask of his face taken after death and has received favorable criticism of everyone who knew Mr. Judge. Each one is made by hand and satisfactory in every way. They may be ordered from August Lindstrom, 1267 Broadway, New York City, or from Theosophical Publishing Co., 144 Madison Avenue, New York City. The price is $10.00 each in the United States. Those sending orders should state whether they wish them sent by freight or express.